¶: A proclamacyon of the hygh Emperour Jesu Christ, vnto all his faythfull Chrysten.

¶ Concernynge the castell of fayth which nowe by the grace of God is lyke to be wonne in to the Chrysten mennes handes agayne

¶ The argument

In thys proclamacion is shortly declared the cause wherfore that chrysten men haue erred so sore / and loste the castell of faithe, and howe they maye come by it agayne. After that / here is set forth a Chrysten batell (agaynste the deuyll and hys court of perdycyon) marueluous comfortable and pleasaunte to reade.

(c)

A proclamacyon.

Jesu Christe sone of the lyuig God / borne out of the regalkined of Dauid / kynge of glory / Sauioure of the hole worlde pacyfier of Goddes wrath / medyator betwene God and man / the bearer of synnes and the true lambe of God that taketh away the synnes of the worlde: wysshe vnto all my beloued faythfull Christen / my grace / peace / and mercy. So be it. Mat.vi. Joh.vi. Luke.i. Psalm. xxiii. 1.Ti.ii. Coloss.i. 1.Ti.ii. Esai.liii. i.Pet,ii. Johan.i.

Rufyne and welbeloupde ye remembre that vpon M.CCCCC. & xxxiiii yeres ago, thorowght very fauoure and loue of my father, I came (for your helth & saluacyon (into this myserable sorofull worlde, takyng vpō me the shape of a seruaūt & became obedyent vnto the deth, euen the deth of the crosse: that thorowe the sheddynge of my bloude, I myght take away your synnes, reconcile you vnto god my father, make you acceptable vnto hym, & vtterly ouercome Phili.ii. Joā.vi. Phili.ii. Roma.iii. Ephe.i. Ephe.ii.

poure enemyes / deathe / hell / and the deuil. And that thoꝛowe my reſurrecyō alſo / I myght iuſtyfy you / & make you heyꝛes with me in the kyngdome of my heuenly father. Ye knowe alſo (doutleſſe) what great labour & trauel I had in purchaſinge you vnto my ſelfe to be the people of myne inheritaunce / and to mary you foꝛ euermoꝛe. I payde foꝛ it (as ye knowe) neyther ſyluer, gold, pꝛecious ſtone, noꝛ other tẽpoꝛal goodes It coſte me not many thouſandes of harneſt men / ſtrong hoꝛſe / myghty cyties oꝛ kyngdames: to deliuer you out of the power of your enemy the deuil / and to bꝛynge you vnder my banner.

But I payde a dꝛer pꝛynge therfoꝛe: Euen myne innocente bloude / thoꝛowe whiche I haue made an euerlaſtinge teſtamente with you neuer to fayle. ye remembꝛ alſo howe ye haue bounde your ſelues agayne vnto me with the othe and bowe of your baptyme / where in ye ſwoꝛe and pꝛomyſed to be true and faythfull vnto me your ſouereigne lorde But nowe I ſe that ye haue foꝛgotten your pꝛomyſe, bꝛoken your bowe / and ſet my commaundement at naught,

Rom.iiii. Roma.v.

i.Pet.ii.

i.Pet.ii.

Coloſ.i.

i.Pet.i.

Hebꝛe8

I am

I am also informed / that thorowe the
lyght regardynge of my preceptes / ye
haue loste the mygh̄tyeste and stronge-
ste castell / whiche I with̄ great charge had
cōmitted vnto you / whiche is the fayth̄
and trust in to my worde / that is to say
my holy gospel, with̄ the whiche castell
I kepte the whole lande of my christen
churche makynge it sure and inuyncyble
for any aduersaryes. Moreouer / what
tyme as I walked here amongeste you
vpon erthe I tolde you that there shuld
so great sege be layed agaynste thys ca-
stell that whan the sonne of man came he Mat.x.
shulde scarce fynde any fayth̄ in the erth̄
that there shulde come false. Prophetes
doynge so great myracles and wonders Matth.
that (if it were possyble (the very electe xxiiii.
shulde be decyued. I knewe also before
(for I se all thynges afore hande) with̄ Heb.iiii.
what falsshede / craste and decepte / he
shulde laye hys ordynaunce / and sege
agaynste thys castell. And therfore I
charged you to take hede / to watche / & Lu.xxii.
to pray contynually / that ye myght ob-
tayne grace to flye these parels. I leste
also behynde me my officers / whiche
after my corporal presence myght both

A proclamacyon.

Act.ii.
Joh.xvi.
Act.i.

By mouth and by wrytinge warne you in al thynges for to come. Wesydes this I sent you my spyrite whome I had promysed afore, to lede you in al truthe to encorage your hartes, and to make you stronge to kepe your castyl, from al enemyes. Nat onely thys but I descrybed your enemyes playnely before youre eyes & told you what maner of felowes they shulde be: that wolde defraude you from the ryght of thys Castell and debarre you of the pryvyleges belonginge therto Namely rauynynge wolues, arayed outwardly in sheppes clothynge, that is to save: spirytuall, devoute and full of meryes: Pharises, Ypocrytes, scrybes, Heretikes, Popes, Cardinals, Bysshoppes, Archedeacons, Deanes, Offycyals, Commyssaryes Canons, Prebendaryes, Abbtes, Prouyncyals, Pryours, Monkes, Prestes Freres, Nonnes, and Somners, with such lyke deceavers. As concerning whom though my faythfull Prophetes Heiremy and Ezechiel with other mo preached sufficiently vnto you before: yet dyd not I spare, but set them before your eyes, & tolde you of them, & poynted you vnto them

Mat.vii
Hie.viii.
Ezech.
xxxiii.
Math.
xxiiii
Mar.i.c.

them with my fyngers, to the intent that ye shulde knowe them. As my true Euangelistye Mathewe in hys .vii. .xb and .xxiiii. Chapters hath leste behind hym in wrytynge. Lyke as Paule my chosen vessel also hathe done in dyuerse places of hys epystels, whiche spared no laboure to warne you of those wolues. Peter Johan with other of my frendes haue in lyke maner spoken vnto you of the damnable waies of these Antichristsien vntrystes of the courtousnes also and marchandyse that they wolde make vpon you, yf ye take no hede. Not withstandynge al this helped not, neither can ye excuse your selues by any maner of way. For ye can not denye, but ye haue broken your othe and promise that ye made vnto me, As for my godly worde my faithful doctreine, and fatherly counsell: ye haue lightly regarded it. Mye death also that I suffered for you so mekely vpon the crosse, ye haue vtterly despised and set at naught, and in a maner troden my blonde vnder youre fete For where as I onely shuld be your helper, healthe, mediatoure, sauioure and obtainer of mercy for you: ye haue

Mat.xbi
Mat.xii.
i.Ti.iiii.
Rom.ix.
Phil.iii.
Rom.xb.
Ac.xx.
ii.Pet.ii.
i.Joha.
ii.g.iii.
i.Pet.ii.
Joh.xbi.
Make.ii.
Prouer.i
i.Cor.i.

i.Joh.ii. thought scorne of me / and set my creatures in my rowme / trustynge in the vayne helpe of them / and in the meryte of your owne fayned workes. The
Roma.i. sayth that I gaue you / ye haue defyled and myxte it with vayne oppynyons of your owne ymagynacyon / & beside the artycles of your Crede / ye haue made other mo (that my worde speaketh nat of necessarily to be beleued vnder payne of damnacyon: ye and compelled my people to beleue them / with fyre / swerde and other tormentes. And where as
Matth. xxii. I am the lord your God which ought onely to be worshypped. honored & called vpon / ye haue worshypped, honoured and called vpon other of my creatures / to the great blasphemynge of my
Mat. iiii Roma.i. name and dyshonorynge of my blyssed
Roma. ii. worde. As for the Sabboth day which
Exo. xx. I taught you to halowe and sanctyfye vnto me / ye ceassed not to breke it /
Psal.xiii Mal.xv. ye dysed / ye carded / ye swore and blasphemed / ye ranne by flockes to shede blond / to here the lawes and preceptes of men, and to kepe their Ceremonyes, but as for my worde ye dyd not onely ye despyse to here it, but blasphemed it on the

the holye daye. And where as I haue taught the it is lefull to do good on suche dayes and to helpe your neighbours necessyte / ye dyd teche the contrary / and yet ye / wolde not cease your selues to renne and go on bayne pylgramages / to offre vnto stockes / and stones, and to leaue your owne brethren vnholpen. I taught you to obay father and mother / kynge / lord / mayster and dame / but ye haue turned your selues from the obedyence of suche / vnto them that I haue not commaunded you to obay / I commaunded yow not to kyll nor hate any man / no nat to speake an euell worde: not to breke wedlocke / to kepe no whores to steale no mās good / to beare no false wytnes / to couet no mans wyfe / house / seruaunt / made / oxe / asse / or any thynge that belongeth vnto hym / but to do to euery man as ye wolde be done vnto your selfe. Not withstandyng all these commaundementes, ye haue slayne / hated / persecuted and reuyled euen the meeke and wel doers / ye haue mayntened whordome / aduoutrye and forny cacyon. ye haue commaunded men not to mary but rather to

Luce. vi.
Mat. xii
Mar. iii.
Iere. iii.
Exo. xx.
Ephe. vi.
Mat. xv
Deu. vi.
Mat. v.
Mat. xii
Exo. xx.
Mat. v.
Ro. viii.
Mat. vii.

burne and so folowe all maner of vn-
clenes. Ye haue maintened theues and
sturdy rennagates amonge you, whiche
Matth. xxiii. will not laboure for their meate but
vnder the pretence of longe praiers de-
voure poore widowes houses, Ye haue
spoken euell blasphemed / and sclaun-
dred men euen for my names sake and
for doinge good, ye haue not onely co-
ueted mennes wifes, and seruauntes,
maidens, and other of their goodes,
but craftely entised them to leaue their
dewyse vndone, and to folowe youre
vayne and falsse religions / for ye haue
made bothe wines to leaue their hus-
bandes and children to forsake theyr
fathers, and so to refuse my commaun-
dementes be cause of youres as I saide
Mat. xv. Deute. xxx. ii. vnto the pharyses in my gospell of
Matthewe. this done, I was very
angrye and turned myne eyes from you
in soo moche that I suffered youre ene-
mies to inuade youre land violentlye / to
take you presoners. to bange you., to
pine you to bede you to burne you and
to minyster all crueltes vnto you. And
in conclusion with falsse doctrynes of
men to turne you awaye quite vnto the

Idole

Idole Baal of Rome, and to leaue you for to offer vnto straunge goddes, So that not one of you (which haue sworne to be faythfull vnto me (dyd ones thinke of me a ryght, or loke for any good at my hande: Suche perelous tymes were there, and no man consydered it by the space of many hundreth yeres: In so moche that my dere electe were scarce vndeceaued. O my people thy synfull wayes and wycked thoughtes / haue brought the to this mysere. And al these plages haue I sent vnto the bycause thou haste not harkened vnto my worde but cast my lawe a syde. For I sent vnto you mo seruauntes / and ye wolde not here them / ye haue receaued lyes / and wolde not repent. Then I loked vpon you and beholde / there was not one that had spoken any good nether dyd I, fynde any that wolde turne fro his euel wayes / for ye had caste away my worde / and ther was no wysdome amonge you. Therfore I gaue you gall to drynche / & fed you with worme wod that is I suffred you to be taught with mens lawes. And because ye receaued not the loue of the trutbe that ye myght

Deu.iiii. Psal.cv. Matth. xxiiii. Hire.iiii. Hier. xxv. Esaie.. xlii. Le.xlii. Hier.vii. Hiere.ii. Hiere.ix. ii.Te.ii.

be saued

be ſaued Ꝭ ſent you ſtronge deſuſions
that ye mygȝte beleue lyes, ſo that my
woꝛd was kept awaꝑ frō you foꝛ wery
Amos. ȝuger of the ẅch, ye ran frō tꝛe noꝛth
viii. to the ſouth from the eaſte to the weſte,
and founde it not, ye ranne from Rome
to ſaynte Iames, from ſaynte Iames
to Hieruſalem, from Hieruſalem to
the mounte Syon to the Peare tree
to the apke tre, to the plome tre, to the
cherp tre: yet coulde ye fynde no meate
foꝛ your ſoule. Nether was there any
that purely pꝛeached vnto you my
woꝛde bp the wh che ye mygȝt haue re-
myſſyon of your ſynne, and lerne the
tꝛygȝt waye to heauen, And thoughȝt I
noꝛce in the tyme of your ſoꝛoẅe and
perſecucyon (vſ ye cry vpon me ſayeng:
Hiere.ii. O loꝛde ſtande bp ꝙ helpe bs (I mygȝt
aye you, where are noẅe your goddes
that ye made: let them ſtande bp and de
lyuer you in the tyme of your trouble.
And thoughȝe thou O my peopke: haſte
plaped the harlote with many othere/
Hiere.iii. yet wylt I not be auenged of the.
Come onely vnto me, turne the (I
ſaye, and I ſhall receaue the Ꝭ, wylt
not with holde my countenaunce and
mercy

mercy from the, for I am holye, and my wrath endureth not for euer. Inclyne eares and come to me here me, and youre soule shall lyue, so will I make an euerlastynge couenaunte with you: euen the bõde of mercy for I do not forget my loupnge promesse that I made by my seruaut Ezechyel: but wyl delyuer my flocke out of theyr handes, and they shall fede them nomore And (as I sayde by Hieremy) I wyll turne me vnto you & haue mercy vpon you only here my voyce, and herken vnto all that I haue commaunded you: so shall I take you for myne owne people, and I wyll be your god, & wyl gyue you herdmẽ after my mynd, which shal fede you with my doctryne & wysdome for I haue no plesure i your deth and destruccyon, but wold rather that ye shulde turne and lyue. Therfore leaue the pyttes that ye haue dygged by for your selues and come to me I wyl gyue you of the water of lyfe, whereof yf ye drynke, ye shall neuer be a thruste. ye nede not be ashamed, nor afrayd, come on boldely vnto me for I am meke and lowely in harte. Seke me your Lorde

Hier. iiij.
Leui pri.
& sal cii.
Psalm. i
xxx. iii.
Esa. lv.
Eze iiii.
Hier. xii.
Ie xxxi.
Hiere. iii.
Ioh. iiii.
Mat. xi.

wyle

Esai.lv. whyle ye may fynde me / call vpon me whyle I am nyghe / leaue youre euell wayes and wycked thoughtes. These warnynges and promyses with all haue I yet in remembraūce / and now I proclame them a brode and proffer them

Esai.lv. vnto you agayne that all ye whiche are thrusty may come to the water. And as for you that haue no monye: come soon / bye of me and aete. Bye of me I saye without monye or exchaung both wyne and mylke, that is: my mercy / my grace

Apoca. and my rygh tuousnesse. I wyl geue you them freely / ye nede nat recōpence me agayne, come only, and receaue them at my hande. wherfore dearly beloued

ii. Corin. vi. cast not away and dispise nat such great grace and health as is offred you: that youre enemye the deuel with his heape of perdycion / be not caused to go forthe for he goeth aboute lyke a rorynge Lyō sekinge whom he may deuoure. wherfore

i. Pe. v. vpon the othe that ye haue sworne to me, I warne: I charge you (sainge there lyeth so greate weyght in kesynge thys castell of lawth) that after the syght or herynge of these our letters / ye be redy to shewe your selues as obedyent and

louynge

louynge subiectes. For I purpose
shortely to dryue awaye all myne ene-
myes and with my stronge hande and
stretched out my arme to wyne thys ca-
stell agayne out of theyr hades for your
healthe and prosperyte. Wherfore gather
you to gether (my deare beloued) and
get you quyckly vnder my baner. For I
wyll do wonderous thynges vpon myne
enemyes / and shewe mercy vnto my
people. I wyll delyuer you out of the
handes of your enemyes / so that ye shal
saye: ye verely our kinge hath delyuered
vs from the power of all our aduersa-
ries. And they that se it shall saye be-
hold they haue put theyr hope and truste
in the and are not confounded: they haue
called vpon the / and are saued. And
many troubles haue they had / but the
Lorde hathe delyuered them from all.
For the Lorde is nere vnto them that
are troubled in harte. I wyll also fulfyll
my promysse / and delyuer you
my people out of theyr handes: ye your
enemyes shalbe converted vnto you and
not ye vnto them: ye shalbe vnto your
enemyes as a brasen walle / they shall
fyght agaynste you / but they shal nat be
able

Iudic.
viii.

Psal. xx

Psalmo.
xxxiiii.

Zere. xv.

able to do any thynge, for I am with you to defende you in all thynges. wher-fore ye nede not be afrayed nor faynteharted, but be of good comfort and bold feare not, for I shall fight for you, as I
Exo. xiii. dyd once agayne Pharao and other mo, that were enemyes vnto my people of Israel. And it shall happen vnto your enemyes as it dyd vnto Amalech: that ye
Exo. xv. shall ouercome thē without yren, swerde or any other bodely weapen onely thorowe youre belefe and prayer towarde me for lyke as Iudas machabeus with them that were with hym (when he
2. Mach xv. had called for my helpe in his faythfull prayer) went out agaynste hys enemyes and slewe .xxx. M men thorowe my assystence. And lyke as the chyldren of Ruben and Gad ouercame a greate
1. Par. v. nombre of the Agarenes because they called vpon me in the batell and trusted faythfully in me: Euen so also shall I helpe you, stande by you and defende you, yf ye call vpon me with an vnfayned fayth and an vndouted hope. For myne eyes beholde the erth, and gyue strength vnto thē that are of an vnfayned hart & faythfully put their trust in me

Morouer

Moreouer (my deare beloued (take no dyscorage for that ye are so fewe and your enemyes so many. For it is but a small matter vnto me to gyue a great nombre in the handes of a lytle sorte. And it is all one thynge in my syght to gyue the victory vnto many or to fewe, for it cometh not therowe the multitude or greatnes of the hoost, but from heauē do I giue both the strength and victory as I dyd somtyme helpe my seruaunt Gedeon. That no man shulde saye he were delyuered therowe hys owne strengthe or myght. For the power is onely in my hande/and no man is able to resiste me. Moreouer thys batel is myne and not yours/therfore shall it nat be you that shal fyght. Onelye be ye stronge in your mynde/and truste stedfastly vnto me, so shal ye se my helpe vnto you. Take examples out of the scrypture (in so much as al are wrytten for your lernynge and comfort) of Moyses Josue/Gedeon/Josaphat.&c. when dyd I euer forsake the. dout not but euen thus wil I do for you also for I am onely he that may distroy & delyuer I am youre strēgth, youre gronde youre redemer & sauiour without

i. Mach. iii. Jud. vi.

Ro. ix.

ii. Par. ii.

Ro. v.

psal. xlv. psal. xviii

Ioh. xv. me can ye do nothynge. Therfore put
your stedfaste confidence in me and dout
not but I wyll helpe you, so shall ye be
sure of the victory. For eks shall ye not
be able to stande / neyther shall there any
spyuer or golde / power or strength de-
fyuer you. And for so moch as the tyme
of thys battell is at hande / it is nede-
full for you to arme your selues with
the strongest weapens that may be: that
ye maye go forthe manly agaynste your
enempes / and that ye be not taken bea-
Ephe. vi. ten nor ouercome of them For it is not
agaynst flesshe and blonde that ye muste
wrestle, but agaynst power, and agaynst
worldly rulers of the darkenes of thys
worlde / agaynste spyrituall wyckednes
in heuenly thynges. Therfore agaynste
these enempes ye can do nothynge with
mens weapens. But ye muste haue the
harnesse and armoure that my faythfull
captayne Paul hathe dyscrybed in hys
Ephe. vi. epistle to the Ephesyans: namely that
ye be stronge in me / and to take vpon
you the armoure of god / that ye maye
stand stedfaste and be able to resyste the
crafty assautes of the deuel. For ye may
not fyght after a fleshly maner, therfore

Shall

shal not your weapens be fleshly nor car
nall. Arme your selues therfor with al
maner of spiritual weapens, & leaue no
thyng behinde, that may further you to
this batel that whan ye fyght, ye maye
stand fast vpō a good ground, that is vpō i. Cor. iii
me your lord and sauyour Christe. For
ye se them that go to any batel to fyght
with men, howe dylygently they weа-
pen them selues on euery syde, with
breste plate shylde, helmet, swerde. &c.
that no darte arowe nor stroke may hyt
them. Euen so must you also spiritually
fyght agaynste the deuell with inwarde
weapens fyrst with the verite or truth Ephe. vi.
(whiche is I my selfe or my worde) to Joh. viiii
gyrde the loynes of your soules withall
that ye may stande vpryght and be as a Hier. vi.
sure stronge wal agaynst al mens doctri
nes and inuencyons, leaste ye be decea-
ued & shot ouer with the same. For thys Heb. viiii
shalbe the fyrst inuasiō of your enemyes:
that they may renne ouer you and ouer-
come you with the doctrynes of men /
with theyr lawes customes and constyt-
ucions. But (my deare beloued) that ye
maye stande fast in suche a brunte: put on
the breste plat of rygh tuousnes, that no

falſe gloſe, nor learnyng deceaue you or
Epſe.vi. wrynge you frō my worde. Then muſte
ye be ſhode with ſhoes prepared by the
goſpel of peace / that is: ye muſte truſt &
bynde by al your thoughtes / affectes &
wylles with the goſpel, leſt ye be led by
them to deſpre any thyng that is contra
ry vnto the wyll of god and agreable to
your owne, Aboue al take to you the
ſhelde of fayth & beware that in nothyng
ye dout of my promeſſe. For with thys
ſhelde onely, ye muſte beare of all the
fyre & popſoned darte, that your wyl-
lynge enempe ſhall ſhot at you, leſte ye
Pſal.v. be ſmyten or wounded withal. For this
is the ſhylde of my helpe & of my good
wyll towarde you. Take alſo vnto you
Pſalmo. the helmet of helth, or hope leſte in any
xxxi. poynt ye doute in your ſaluacio, but that
in all troubles ye may paciently abyde
Epſe.vi. the tyme of my helpe. Then (as a thing
of moſte neceſſite) take vnto you the
ſwerd of the ſpirite, which is my worde
wher with ye may ſmyte and dryue a-
way al the that ſtryue againſt you in this
batel Therfore mine earneſt charge & co
maudement is that euery one of you ta-
ke thys two edged ſharpe ſwerde in hys
hande

hande: that when nede requyreth / he
may haue it redy hangynge by hys syde
ye though he shuld sell his cote to bye it
withall. It is nat for naught that my
worde is lykened vnto a sworde / for it
is quicke / and mygthy in operacyon / & Hebr. iiij.
sharper then any two edged swearde /
and entreth thorowe. Euen vnto the de
uydynge a sonder of the soule and the
spirite, of the ioyntes and the mary: and
iudgeth the thoughtes & the intentes of
the harte. For thys cause is my mouth
or word lykened vnto a sharpe swerde, Esaie.
wherwith I wyll smyte all heythen and xliij.
vnfaythfull men that are agaynste my
worde, and wyll gouerne them with a
septre of Yron. with this swerd which Psal. ii.
is my worde / ye shall kepe and defende
your selues & in this ye maye safely put
your trust. But if there come any vnto
you and shewe you another swerde to
smyte your enemyes withal (if he bryng
any other doctryne I meane then my
word (receaue hym not into your house, Johan. i.
neyther byd hym god spede: haue nothing
to do with hym, leste ye be partakers of
his euel dedes. Holde him for a lyer, yf
he speake not my worde. For thorowe Gene. i.

Psalmo. xxxiii. Psal cxlv. Apocal. xxii.

this my worde / were heauen and earth created. And therwe the spirite of my mouth haue they al theyr strength and operacyō. wherfore take hede that ye do not dempnisshe it, nor put any thynge to it / let it be suffycyent vnto you to haue it as I and my Prophetes and Apostles haue lefte it among you, ye may not do the thing that ye thynke for to be right, but that is ryght in my syght and that my worde manyfastly approueth. Ye muste also be euer occupieng this swerd that ye may be apte to fyght with al (ye muste dylygently serche the scrypture I meane / & lerne to knowe my wyll) that ye may be well experyced / and take no thynges in hande without my wyll and commaundement. Then wyll I not cal you my seruauntes, but my dere frēdes, my brethren, my mother, & my systers.

Deu. xii. Deut. vi.

Ioh. xv.

Mat. xii

For thys my worde shalbe vnto you as a cloude in the day tyme, and as a fyre ye loure in the nyght / to shewe you lyght in all your wayes, after the whiche as longe as ye walke, ye shal not come into darkenes. &c. This my purpose (deare beloued) thought I not to hide frō you but to certefye you therof for your welth,

Ioh. viii.

truistynge

trustynge that ye wyll call to remembraunce what case ye stande in, & mekely to seke after me for helpe and socour. So wyll I haue mercy vpon you/ and take you from amonge your enemyes/ those deceauers and false Prophetes/ ypocrytes/ Swarmes/ and spyrituall sectes/ who so euer they be' Pharyses/ scrybes/ Heretikes. Popes/ Cardinals/ Bysshopes/ Archedeacons/ Deanes/ Offycials/ Commessaryes/ Canons/ Prebendaries, Abbotes/ Proninciales/ Priours/ Monckes, Prestes, Freres, Nonnes/ & Somners. And al this wyll I do with my onely word which now I haue commaunded to be preched and declared thorowe out al the world. For I wyll shortely wede out al false inglyng and ypocrisy/ and euery plantyng that my heauenly father hathe not planted wyll I pluke vp by the rotes. Therefore be earnestly warned / and thanke fully receaue my grace that now is offred vnto you, se that frutful repentaūce be amōg you with faithful & true amēdmente of your lyues. For shortely after that I haue let my word be preched for a tyme/ I wyll verely come my selfe to

Mat. xii

Mar. i.

Matth. xxiiii.

make

make you (my dearly beloued) partakers of my ioy & heyres with me in my kyng dome, & to cast them that wyll not abyde with me, into euerlastynge damnacyon. Nowe (my louynge subiectes) ye knowe my meaninge, who so wyll not order him selfe therafter, is without excuse: our scrypture gyueth hym warnynge ynough. Awake therfore with cōtynuall prayer/ and loke euer for my cōmynge, for ye knowe neyther daye nor houre. Gyuen at the ryght hande of my heuēly father after my byrth. In the yere of our Lorde. M. D. .L. .4.

Iob. xvi.
Marc. xvi.
Matth. xxv.
Luk. xxi.

Iesu Christe the sonne of the kynynge God/ and saueour of the whole worlde

C: Imprynted at London in Fletestret/ by me Robert Redman/ dwellynge at the synge of the George

Cum priuilegio

Perfect,
F. A. Jackson
11/VI/77